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now a flourishing market for the surrounding country and for trade with Turkey. It has one feature of great interest: an ancient bridge of Roman design, known locally as "Alexander's bridge," though unlikely to be in any way connected with the great conqueror. Tradition at Zakho has, however, another tale of the construction of the bridge. It is said to have been built by a celebrated local governor, who found that the keystone would not remain in place. He summoned a soothsayer, who proclaimed that it would never stand until a life had been built into the arch. The governor accepted the verdict and with his councillors, who were sworn to secrecy, decided that the first living thing to follow them on to the bridge the next morning would provide the necessary victim. They waited for some hours, but no one came. Then the governor's little daughter wondered why her father was so long away and taking her pet dog she set off to look for him. Her father was at first terrified when he saw her coming, but was relieved when he noticed that her dog was running in front of her. Alas, she thought it unfitting for the dog to approach her father before she did and so she called it and stepped on to the bridge. Public opinion compelled the governor to carry out the sacrifice and the girl was built into the centre of the arch and the keystone held and has gone on holding for hundreds of years.

I K 653 185

The development of Kurdistan has naturally not been popular with all the Kurds, and I remember an interesting incident. During the construction of the Amadia road, an elderly Agha stood for a while sadly watching the blasting of a pulpit of overhanging rock. When echoes of the explosion had died and the last fragments of stone had fallen into the rocky gorge below, he turned sorrowfully away. "The old days, the old days," he lamented. "Many is the time I lay behind that rock with my rifle and held up caravans for safe-conduct money."

I K 721 361

The town of Amadia, which, like Edinburgh Castle, is situated on a rocky plateau at a height of 4,100 feet, sixteen feet higher than Cairn Gorm, is now easily accessible by road. The town was formerly ruled by semi-independent Pashas who admitted a nominal suzerainty to the Turkish authorities. It has a stormy history, and the minaret of the mosque is pitted with bullet holes. These are souvenirs of 1925, when the Barzan Kurds, in alliance with some of the descendants of the old rulers of Amadia, attacked the town and succeeded in surrounding the Mosuli qaimaqam and a handful of police in the Government serai. The stout-hearted garrison held out until they were rescued by a body of Assyrians under the Assyrian bishop, Mar Sergis, a jovial Friar Tuck of the Nestorian Church.

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/For the text of the tribal tales of the Muntafiq, the Al Fetla and the Beni Huchaim tribes, see category 116, complete text./

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was no fear in her heart, for she knew that Abbas Ali el Qassab would die before he could marry her. And Kadhim sat watching his snares and thinking: How can I become a great merchant? Kadhim was so poor that he had not even a single copper coin in his pocket; he owned no shoes, he had no headcloth, he was not even wearing any vest or underclothes, and his only garment was his thob. And Kadhim decided: I will borrow money, and trade with my capital and become a great merchant.

Then Kadhim went to the town and he was walking in his bare feet, and he went to the shop of Abdul Rashid and saluted the merchant and said: Give me a roll of cloth and a loan of five gold liras and I will give you my pledge. And Abdul Rashid looked and he saw that the youth was dressed in a dirty and torn thob and that he was bareheaded and barefooted, but he saw that he carried his head like a hawk, so he said: You are, then, from the tribes? And Kadhim nodded and said: Yes.

Now, let it be known to you that the tribes were much poorer in the days of the Ottomans than they are today, for they were then unable to cultivate their land in peace and prosperity, and it often happened that it was necessary to celebrate a marriage or observe the rites of death when there was no money in the purse of the head of the house. Then would he go to the town and to a merchant and say: Give me cloth and money and take my pledge. And as for the pledge, if he had a gold or silver ring, he would give it, and if he had none then he would give his headcloth to the merchant, or even his riding switch, saying: This contains my honour. And when the pledge was given payment was always made, for this is the custom of the tribes.

Abdul Rashid Mejid looked at the youth Kadhim and

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776 WHAT do you know of El Iraq, you who are boys? I was an old man before the First German War, and I know the country and its history, yet you say there is no monster in the Hor el Hammar. I have seen it, thirty years ago, for this monster takes on the shape of a woman, and it beckons to a man that he may enter the lake, and every twelve years it must eat a man. I have seen it beckoning on the edge of the lake on the nights when there was no moon, but I did not follow it, for I knew its history, and I know that a man must carry a needle when away from his house at night, yet you know nothing of these things, and you are like Abdul Rehman Abu Sultan, who was so ignorant that he desired nothing but money, and who was so foolish that he tried to rob the dead without listening to warnings or heeding cautions that the sons of Adam shall not meddle with magic and strange matters, nor shall they interfere with those that live beyond the end of the world, nor shall they disturb those that await the Last Day.

x539 Abdul Rehman Abu Sultan was a carpenter of Basra, and he lived in his house with a young and lovely wife and with a fine son, yet he was not happy, for his earnings [342 were few and his house was a poor house of bowari 262] matting and his food was but dates and bread. And winter came and the rains fell and everything in Abdul Rehman's house was wet, even to the blankets of his bed, for the matting did not keep out the rain, and the cold wind whistled through the walls of his house, and he was in a miserable and desperate state, so he went to the coffee-house to get warm and he met there his friends, and he discussed his condition, saying: How can I get money to buy a dry house, and a sheep for the feast and clothes for my wife? And they replied, and said: Did we but know a

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361 being mentioned in a nursery rhyme which runs:
[539]

Cukukhti, wein ukhti?	Dove, where's my sister?
B'il Hilla.	In Hilla.
Sha takal?	What does she eat?
Bajilla.	Beans.
Wein tenam?	Where does she sleep?
Bab Illah	At God's door.

and which continues for several verses.

The mace. Page 71, Line 16. 'A mace of the finest teakwood.'

411 The mace may almost be said to be a traditional weapon in South Iraq. If you meet an Arab tribesman about his normal daily routine in the countryside, he will probably be armed with a mace and dagger. Rifles are weapons of luxury, to be kept away from dust and damp.
[535] Many tribal dances are done with the mace, which is sometimes of solid wood carefully carved, and sometimes, a less beautiful weapon but more dangerous, it is made of a wooden shaft with a ball of lead or pitch at the end.

Page 74, Line 22. 'Maqdad took his course from the wind.'

821 Skilled desert guides can often recognise a wind as being from a certain quarter by its force, humidity, and temperature. The phrase here implies that the sun was clouded over and Maqdad was finding his way by the wind, which indicates that he had considerable skill. The only people who can use the wind are those who can detect quickly any change in its direction. I remember once asking some Arabs the way to a well, and they told me, Keep the wind on your left cheek. I had to use methods with which I was more familiar.

Page 81, Line 25. 'Now I shall call myself Ibn Ali.'

601 The kunya, or name defining a person by his relationship to someone else, is recorded both in classical and modern Arabic usage. Ibn Batuta, for example, a famous fourteenth century traveller, is known only by his kunya. The modern tribal practice appears to be to promote a man to a kunya when he becomes the father of a boy. A man who has become father of a boy named Qais will, for example, be hailed by his friends with exceptional heartiness for some weeks afterwards, 'Ahlan wa sahlan ya Ab Qais', and the name may or may not stick

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to him permanently. Women are almost invariably known by the name of their eldest son, preceded of course by Umm. The other extremely common practice is that of giving a man a laqab, or nick-name, from some habit or personal peculiarity. The laqab is rarely complimentary.

8. A Man's Honour is in the Hair of His Moustache

Page 111, Line 14. 'The hub in their house was empty of water.'

The hub is a large porous earthenware jar, which keeps water cool by evaporation.

Page 112, Line 6. 'Nor did he even own the leg of a mare.'

The phrase 'leg of a mare' implies that a man has ownership in a quarter share of the sale price of all foals from the mare. It is quite common for deals to be done in one, two, or three legs of a mare, and for one mare to have four owners.

Page 116, Line 13. 'Then will our sheikh cry, Sheil.'

Sheil, or Take away, is a word commonly used as an order to strike camp.

Page 116, Line 28. 'You should not have to drink the water from a camel's stomach.'

When threatened by death from thirst in the desert, Arabs may be forced to slaughter their camels in order to drink the stomach fluids. I have also been told that travellers have made their camels sick by forcing a stick down their throats to get a little fluid. I do not know if this is true. It would appear to me to be a most difficult operation.

Page 118, Line 29. 'Cut my head to keep the secret.'

This should probably have been more properly translated 'Cut my head off to keep the secret,' for I have since been told one man's version of this saying. According to his account there were three brothers of a famous Nejaf family, living in poverty, and they were forced to become thieves. One day they went to raid a Turkish Army camp near to Hindya. In the daytime they watched the camp and saw which was the guard tent in which the treasure chest was hidden. They then waited till night, and, when the camp was asleep, they

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192 crept up to the guard tent. One of the brothers slit the tent wall with
539 his knife and crept inside. Inside the tent he found a box of silver
dollars, and he was passing it out through the slit in the tent to his two brothers when he trod on one of the Turks, who woke up and grabbed him by the legs. The Turk was shouting to raise the alarm, and the Nejafi, seeing that he could not get away, and fearing that if he was identified, his whole family would be punished, put his head out through the slit in the tent and implored his brothers to cut it off and take it away. This, according to the story, they did, getting away both with the chest of silver and their brother's head, the identity of the family remaining undiscovered. The word for 'cut' in Arabic does imply cutting off and removing when applied to heads.

10. The Story of the Son of the Pilgrim

Page 148, Line 7. 'He is one of the Shammar princes from Hail.'

619 The Shammar are mentioned in other stories and a reader may be confused by the different areas from which they appear to come. To write a note on this extensive tribe would require considerable knowledge both of Syria and of Saoudi Arabia, and I myself cannot do it. The Shammar best known to the Muntafiq tribes are the Shammar of Nejd, who send caravans legally to Zobeir, and with less authority to other areas. Some of the Nejdi Shammar do graze in Iraqi territory and in the Neutral Zones. However, the most famous Shammar of Iraq are those of Mosul Liwa. There are also Shammar, some of whom have adopted the Shia religion, living in Baghdad Liwa. Many of them have entered Iraq as refugees after defeat by Ibn Saoud. When a prince of the Shammar from Hail is mentioned, I should think that a member of the Rashid family is indicated. This family were once rulers in Nejd, and their capital was for a time at Hail. They were finally defeated by the Wahabis under Ibn Saoud. The word Amir which I have here translated as prince, is a somewhat deceptive one.
[601] The sons of an Arab king carry, it is true, the title of Amir, but the
192 word has a larger usage. The tribes of Northern Arabia and Syria use it in their sheikhly houses, and in the Persian Gulf the word implies little more than a minor local official. The root of Amir is from the Arabic word for 'command' and is most literally translated in such

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deck cargo, and the goods would be liable to damage by rain or spray if otherwise packed.

13. The Story of Sheikh Mizhil el Qurnachi, a Man of a Noble Family, though His Land Was Poor

Page 185, Line 15. 'and ordered fifty mithkals of them.'
The mithkal is a small weight used by goldsmiths.

Page 188, Line 20. 'Take soldiers and go to Qasr Qurnachi.'
Qasr—castle. 'Qurnachi Castle.'

Page 191, Line 11. 'Can then the hawk fly without wings.'
I was told that this quotation was from a famous Arab poet, but regret that I was unable to place it, and nobody could remember the name of the poet. The quotation as put into the mouth of Sheikh Aqab is particularly apt, as Aqab, though its literal translation is 'eagle,' is a name often given to hawks.

Page 198, Line 24. 'She was clad in an ataq and bag trousers.'
The ataq is a kind of blouse.

14. The Story of Daoud the Camel and of his Misfortunes

Page 204, Line 4. 'The Shammar of the Jezira.'
The area in Mosul Liwa which lies to the west of the Tigris, that is, between the Tigris and the Euphrates, is known as the Jezira, or Island. The Shammar in this area are the famous tribe of the late Sheikh Ajil el Yawar.

15. Between Truth and Falsehood Lie Four Fingers

Page 214, Line 14. 'The name of this girl was Leila for she was born in the night.'
Leila, 'Night,' is a popular girl's name in South Iraq. I do not think it is restricted only to those girls born at night.